presented as a radical reversal of `the relative curability of insanity in the two sexes'. Since the next section is headed `Evil Habit', the organization of the report alone would suggest that this increase of `incurables' is due to an epidemic of masturbation.

Thus Workman links an old problem, the problem of accommodating a growing permanent population, to a new cause. The problem of `incurables' becomes the problem of `evil habits', as if in that guise it is more likely to be solved. That the campaign against masturbation might at least unconsciously be motivated by a desire for a bigger, better Asylum is suggested by the obvious connection between the perceived danger of `infection' with the `evil habit' and its prevention by means of more private rooms or even `totally distinct lodgment' (11) in the wings being constructed as Workman wrote.

Finally the issue and Workman's position seem almost made for each other. If Workman's position as Medical Superintendent of the Provincial Lunatic Asylum qualifies him to speak out about masturbation as he asserts it does, speaking out qualifies him for the position. The position and the issue, and Workman's qualification to fill the one and to speak out about the other, are mutually reinforcing.[xv]

What Workman does finally speak out about is, by his own indication, not the illness itself but his own `convictions' about it, which if unexpressed are not only as much an effect of `repression' as the disease itself, but potentially (if indirectly) a cause. Later, in examining the `Circulars' or admission forms for indications of the `Evil Habit', Workman resorts to what now seems a rather unconvincing language of `conviction': `I feel fully assured, or morally certain -- secret vice is present' (10). One might wonder what it means to be `morally certain' as opposed to merely certain. `Moral certainty' would appear to include the suspicion of something about which it is infinitely safer to err on the side of caution, or which it is more dangerous to overlook and do nothing about than to indicate even where it might not exist.[xvi]

There is yet another reason not to be reticent. Workman's earlier discussions suggest that in some sense `suppression' or `repression' really was this disease, the cause if not the essence. Here his language suggests that the great doctor might himself be stricken, as often happens in epidemics, if not exactly by the disease itself then by its cause, and become himself the worst carrier: